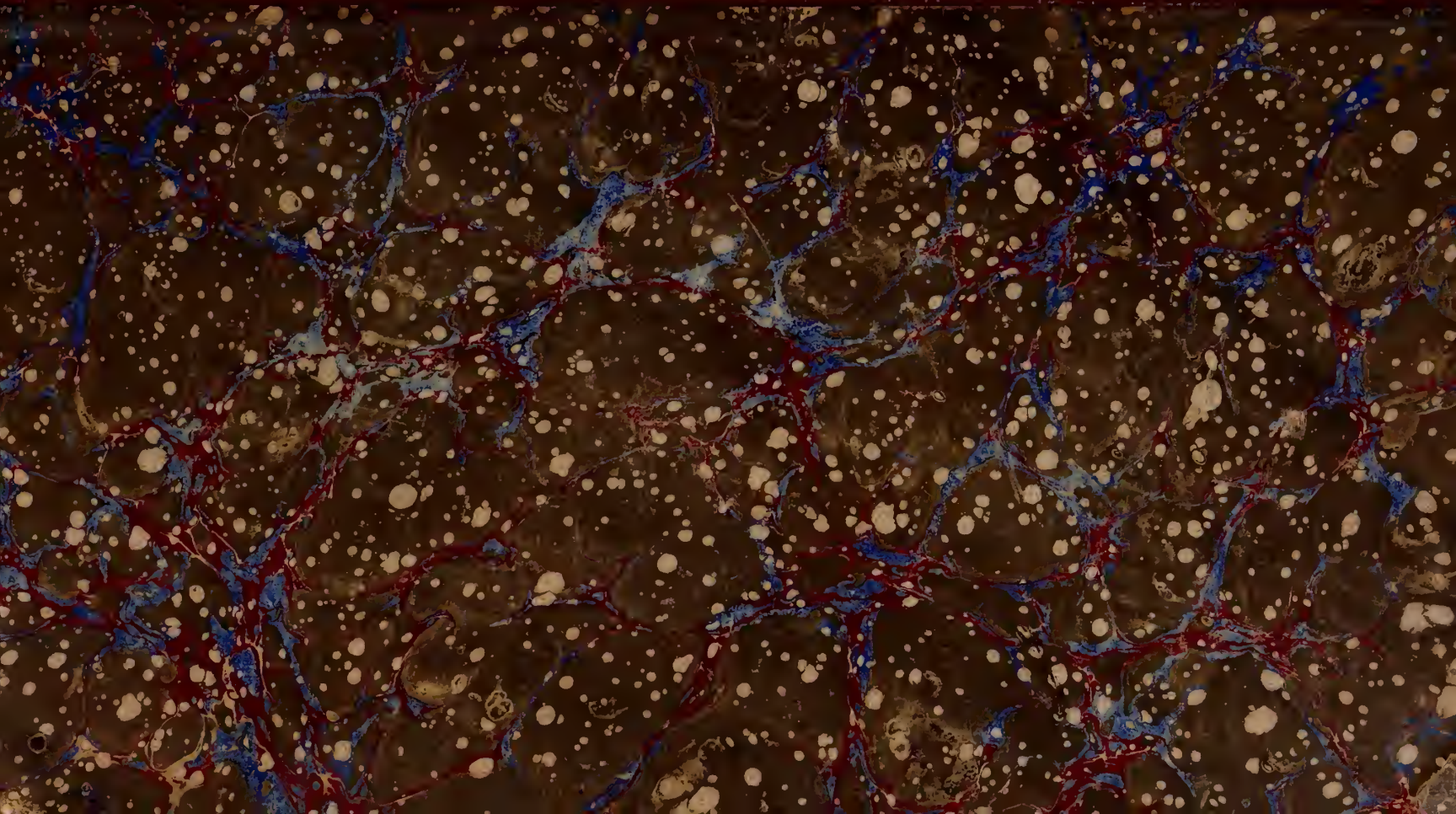

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WOMAN'S WORK

Vol. XXI. OCTOBER, 1906. No. 10.

THE death of Dr. J. L. Whiting occurred at the seaside resort of the Peking Mission. Mrs. Whiting and their children have a claim upon the sympathy of a grateful Church, a claim that will be honored.

THE death of Mrs. Wanless from cholera, which was announced last month, occasioned some fear lest other cases might follow in the W. India Mission, but we are mercifully spared such tidings. Mrs. Wanless was a trained nurse before her marriage with Dr. Wanless, which took place in 1889, the same year they went to Miraj. Her husband and young daughter are deeply bereaved. Mrs. Alex. S. Wilson, who has been closely associated with their home, writes: "Mrs. Wanless was given to hospitality and their bungalow was often crowded beyond comfort, with sick missionaries, guests and strangers. For years she has seemed very frail but has worked beyond her strength, for the needs of the Christian people as well as hospital patients appealed strongly to her."

FIFTEEN missionaries of our Church, with five children, were aboard the *Manchuria* when it grounded near Honolulu, August 20. What might have been an awful disaster becomes a memorable deliverance. Let our prayer-meetings hear the voice of thanksgiving to Him who preserved their going out.

EXTRA expenses of *Manchuria* passengers were handsomely met by the steamer company. While delayed at Honolulu, the missionaries held a daily prayer and praise service in beautiful Union Church and, one evening, before a packed house, addresses were made by our friends, Rev. Geo. Fitch of Shanghai, Mrs. Fitch, Mrs. Peoples of Laos, Robt. M. Ross, M.D., of Korea, and others.

THE Valparaiso earthquake, August 16, caused the loss of Mission property to the amount of $8,000, but again we have to thank God for preserving the endangered lives of missionaries.

THE following cablegram was received in August from Rev. Wm. Harris of Chieng Mai, Laos: "Wind wrecked Butler Hall. No casualties. Heartbroken." This is the recitation hall of the boys' school whose corner-stone laying, in the presence of the Crown Prince of Siam, was fully reported in WOMAN'S WORK of May last. It is very important to have this building quickly restored.

A CONTRIBUTION of about fifteen dollars has been sent to the San Francisco building fund, by mission school-girls of Tripoli, Syria.

ONE of the young recruits for Persia, Miss Annie W. Stocking, is a missionary of the third generation. In 1837, her grandfather, Wm. R. Stocking, left Boston in a sailing vessel and reached Urumia after a journey of six months. Her father, Wm. R. Stocking, leaving New York by steamer in 1871, reached Persia in twelve weeks. His daughter expects to arrive at Teheran in about a month's time. Her mother before her marriage was Miss Isabella C. Baker, a well-loved missionary in Turkey.

PERSIA also feels the rousing of the East and the jarring of the Russian throne and, though information is suppressed as usual by the Persian Government, stirring events at Teheran have been made public through the press for a month past. A period of confusion was reported; great activity in politics on the part of mosque ecclesiastics; that the Shah is paralyzed and near his end; that reforms were demanded by *mollah* leaders; and finally, that the Shah has signed a reform ordinance and thus "put an end to agitation." This measure requires the creation of a Council of State which shall advise His Majesty, and is to consist of fifty members elected from various classes, excluding peasants. This is a victory for the people. Whether it

will be more than temporary, and whether Persia is capable of using the victory, time will prove. That the country is on the eve of changes seems clear, and that they may come peacefully and to the good of all the varied populations of Persia is to be devoutly wished.

Men of rank and even some princes of royal blood are students in Mission institutions of Persia.

A remarkable interest in newspapers is said to have sprung up in Persia. The city of Tabriz with its 150,000 inhabitants had no newspaper, until *The Guide* was published in Persian last year. A Moslem gentleman of rank, using its columns to deal with the ignorance of the women, has provoked a more than well-matched reply from a lady, who confesses that she cannot write but dictates to her little daughter. A comic illustrated paper from Russia, exposing the follies of their leaders, has had a vogue in North Persia, and papers from other countries, printed in Arabic, Persian and Turkish, have flowed into the country as never before.

A book portraying the universal condition of Moslem women is soon to be published, in the hope of enlisting a more active sympathy for them on the part of Christians. The book is to be entitled "Hagar," and its separate chapters will be written by persons living in each Moslem country. The Persian chapter has already been prepared by those who have labored among that people at least twenty years.

The *Atlantic Monthly* for September contains an article on "The Missionary Enterprise in China" by Chester Holcombe, former U. S. Minister to Siam and later attached to the Peking legation. Some eyes should be opened by his statements. Having said that "it matters little what fellow-foreigners think of missionaries in China but it is all important what the Chinese think of them," he proceeds to mention two acts, spontaneous on the part of Chinese officials, which indicate their opinion. Many times these officials have requested that the avocation of American missionaries be stated in their passports, for the sake of their better protection (never done, because our Government cannot permit distinction of class); and commercial treaties made after the Boxer trouble granted to missionaries, but to no other class of foreigners, the privilege of purchasing real estate in China. Mr. Holcombe adds that manufacturing companies in America might well afford to bear the costs of Christian Missions in China on account of their advertising value to commerce.

A sad incident at Northfield, Mass., this summer, was the death of Mrs. Karl Kumm who had taken an active part in the Conference a few days before. She is well known as the daughter of Rev. and the late Mrs. Grattan Guinness of London, distinguished promoters of Missions in Africa. Mrs. Kumm was looking forward to accompanying her husband to the Mission which he has opened on the Upper Niger. Her death occurred while Dr. Kumm was in England and she leaves two little sons.

Another protest, signed by fifty-two Protestant missionaries in the Congo, was recently sent to King Leopold regarding "the continued perpetration of acts of oppression against the natives and the repeated refusal to sell sites for stations to Protestant societies."

Hawaiians of to-day are distinctively a musical race, and they owe this to Christian worship and the patient cultivation of Christian teachers through more than a half century, for music was not with them, as with many African tribes, a native endowment.

The Times reports a Japanese "Religious Association" composed of Buddhists, Christians, Shintoists and Confucianists, who have united in making a public appeal for funds with which to restore Christian churches and schools that were wrecked by a mob during the excitement created in Japan by the Portsmouth treaty. *The Times* says:

"The usual course would have been for the nation whose nationals owned the wrecked buildings to demand an indemnity from the Government of Japan. It seemed, however, to the Buddhists that it behooved the religious sects of the Empire to make it clear that there was no 'anti-Christian' significance in the riotous proceedings. They accordingly proposed to pay two-thirds of the cost of repairs if the Shintoists would pay the other third. Owing to the inability of the latter, it was assumed by the Association. . . . This is an instance of complete religious toleration and effective unity and shows that the religionists of Japan are not anti-Christian."

Our Missionaries in Persia

AND POST OFFICE ADDRESSES.

Mrs. Fred'k G. Coan,	Urumia.	Miss Mary Jewett,	Tabriz.	Mrs. J. G. Wishard,	Teheran.
Mrs. Robert M. Labaree,	"	Mrs. L. C. Van Hook,	"	Mrs. E. T. Lawrence, M.D.,	Kazvin.
Miss Mary E. Lewis,	"	Mrs. Wm. S. Vanneman,	"	Mrs. Henry C. Schuler,	Resht.
Dr. Emma T. Miller,	"	Mrs. S. G. Wilson,	"	Mrs. N. L. Euwer,	Hamadan.
Mrs. Wm. A. Shedd,	"	Mrs. J. N. Wright,	"	Dr. Clara H. Field,	"
Miss Mary Van Duzee,	"	Miss Cora Bartlett,	Teheran.	Mrs. J. A. Funk,	"
Mrs. E. W. McDowell, Van, Turkey in Asia.		Mrs. Chas. A. Douglas,	"	Mrs. Jas. W. Hawkes,	"
Miss Lillie B. Beaber,	Tabriz.	Mrs. J. L. Potter,	"	Miss Ada C. Holmes,	"
Miss Lucille Drake,	"	Miss Rosa Shoenhair,	"	Miss Annie Montgomery,	"
Miss G. Y. Holliday,	"	Dr. Mary J. Smith, *en route*,	"	Mrs. F. M. Stead, M.D.,	"

In this country: Dr. Mary Bradford, Lexington, Ill.; Mrs. J. P. Cochran, R. D. No. 3, Excelsior, Minn.; Mrs. Lewis F. Esselstyn, Lansing, Mich.; Mrs. S. M. Jordan, Stewartstown, Pa.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

RESUMÉ OF EAST AND WEST PERSIA MISSIONS.—Beginning with preliminary work in 1829, the American Board of Foreign Missions made permanent occupation of Persia at *Urumia* in 1835. Justin Perkins, the first resident missionary, spent thirty-four years in the country. The foundations of the present college, of Fiske Seminary and of the popularity of medical work, were laid here at an early period. The second period of history dates from the transfer of the Mission to the Presbyterian Board in 1871. *Teheran* Station was opened in 1872, *Tabriz* 1873, *Hamadan* 1880, *Resht* 1905, while Mosul was occupied 1892-'97 but afterwards given over to the Church Missionary Society (England). In 1895, Mrs. J. G. Cochran died after nearly fifty years of service and Dr. Shedd after toiling for more than a generation. The Missions have experienced overwhelming losses in recent years, in the murder of Rev. Benj. W. Labaree and the deaths of Miss Charlotte Montgomery, Dr. Labaree and J. P. Cochran, M.D.

The only important mission in Persia besides that of our Church is that centralized at Ispahan in the southeast, and conducted by the C. M. S.

	Ordained Missionaries.	*Laymen.*	*Women.*	*Native Force.*	*Churches.*	*Communicants.*	*Added in the Year.*	*Pupils in Schools.*
1904	18	..	34	239	24	3,005	239	2,941
1905	18	5	35	241	28	2,958	188	3,227

Winning Souls in Persia.

I have recently read with the greatest profit and interest Dr. Henry C. Mabie's book, *Method in Soul Winning.* His leading idea is that the winner of souls should go to work, not with argument and compulsion, not by discussion or controversy, but discovering by Christian tact and love the great need of the individual soul and its avenue of approach, should *give that soul the clue* to finding God. This method is, I believe, the only one practicable or possible in dealing with the mingled ignorance, superstition, degradation and fanaticism of Mohammedan womanhood. One of the greatest difficulties we have to face with these women is the confidence inculcated from earliest childhood that theirs is the only religion. What can we say when, having held up to them a vision of Christ as the loving Friend or the tender Shepherd, they answer with a glib, self-satisfied air: "Oh, yes, *we* believe in Jesus, too. Our books tell all about Him and we always honor Him and the blessed Moses, and Abraham, and Solomon, and all the forty-four thousand holy Imams." Then, perhaps, follows some impossible tale from their holy books concerning one of these "prophets," to show that we are not the only ones who can tell of miracles. I have noticed the great wisdom of one of our missionaries who has been in the work for over twenty-five years. In reading from the Testament to such women she seldom reads of a miracle, but selects a parable or some of the gospel precepts, to which the usual response is, "Those are good words." They can quote nothing to match such a selection.

There are countless reasons for which, as we come to know these women in their homes, we learn to pity them unspeakably and long to reach out a sister's helping hand to them. Prominent among these reasons are their ignorance, their imprisoned condition, their unsatisfied longings for something better, and the vice and degradation among which they spend their lives.

We saw quite often a stout old woman of very high birth, coarse and rude,—a woman who seemed to enjoy our society and always showed herself most friendly. After her husband died, a nobleman who

had gone to another district sent and had her married to him, although for years he did not pay her a visit. He had five or six other wives located in various places. We went once to "bless the journey" of this woman, who had just returned from escorting the bodies of two or three relatives to be buried in the sacred soil of a distant city. She was full of interesting tales of her trip and of all the dangers and hardships experienced on the way, and then announced her intention of going to Mecca in a few months. I remarked that I should think

(Front.) THE LABAREE HOME, URUMIA.
(The rear.) Miss Van Duzee's.
Photograph loaned by Mrs. E. L. Jayne, Chicago.

she would be weary of traveling, and she replied: "Well, what shall I do with my time? I have no children and nothing to do. I can only sit around like a prisoner in this yard; traveling is my only form of amusement." She was once admiring the number of books in our sitting-room and asked if I had read them all. One of the missionary ladies urged her to learn to read, that she might have something with which to busy herself, but she replied, "Oh, my head is too mixed for that; there is always a mourning to which to go or something else to think of, and I could not concentrate my thoughts on books." She refused the cherry sherbet we offered her, saying that she drank some the evening before and awakened in the morning with her arm numb, and really did not know if this was the effect of the sherbet or whether she had lain on her arm! It seems almost impossible to find lodgment in such a shallow, scatter-brained mind for any serious thought, and how is she to be awakened to a sense of need, that we may give her the clue to the Saviour? And who needs more the salvation He is ready to give?

The work of soul-winning must often be slow and circuitous. Paul's method of becoming "all things to all men that I may by all means save some" is constantly called for in the life of the missionary. In calling once on a family we soon discovered that the two young ladies were very anxious to learn how to use a hand sewing-machine which had been recently purchased and promptly put out of order. My attempts at speaking the Persian language caused much audible amusement on the part of the young ladies until they found that I knew how to put a machine in order and use it. Then, respect and eagerness to learn took the place of giggling and mimicry. I finally invited them to come once a week for lessons in sewing and fancy work. How interested and happy they were in coming was proved when they said, "We pray that Wednesday may come quickly." As we sat together over our knitting, crocheting or embroidery, there were innumerable opportunities of teaching the truth.

We were returning the call of a young married woman and tried as usual to get acquainted with the other women present. We soon learned that one of them who occupied an inferior position, who did not sit down or drink tea or smoke the water-pipe until bidden by our hostess, was another wife of the master of the house. This is one of the circumstances in Persian homes that seems most awful to a Christian woman, and whenever a discussion arises as to the comparative merits of the Mohammedan and Christian religions, the women, however bigoted, have nothing to say in defence of the law that gives their

husbands the right to bring other wives into their home. They look at us with eyes of envy when they learn that no illness, no failure to bear sons, and no loss of beauty can give our husbands the right to send us adrift.

Do they ever hunger for something else? Yes, indeed. How often they pour into our ears their longings for something better, or sigh as they say: "Our lives are so different! *You* are free and happy and can read and know things." Thank God, there are some here and there in Persia who are beginning to realize that our message of glad tidings may be even for them, who gladly welcome our calls and eagerly ask, "Did you bring the Book?"

The more one grows into this work of watching to win souls and comes into personal contact with these women, the more one realizes both the depth of their need and the seemingly impregnable walls of their religion. Looked at from a human standpoint, it would seem impossible to break down these barriers,—what but God's almighty power can do it?

Mary Schauffler Labaree.
(*Mrs. Benjamin W.*)

The New Hospital for Women in Teheran.

The large number of women applying for surgical treatment, during the past year, raised the very serious question where to put them. Teheran Hospital is splendidly equipped for a mission hospital, but it was built for men and not for women. We had only two small rooms where women could have that privacy which is demanded by Oriental propriety. With these rooms full all the time, we were compelled to turn away nearly every day some poor creature whom the physicians under God's blessing could have restored to health, had there been a place for her. Then there was the nursing after operations. Sometimes when I have gone to the Hospital and seen two or three women, all serious surgical cases, crowded into a little room, I have wondered what a surgeon at home would think of it. But day after day they would come, many with cataract, others with large tumors, some with horrid cancers, and so on down the long list of diseases many of which I, although the daughter and sister of a physician, never heard of in America. To turn these poor, miserable sufferers away from a Christian hospital would be to defeat the purpose of our being here, to say nothing of our duty to them.

When I first came to Teheran, the time seemed to me ripe for a pavilion for women. When I saw these pitiable ones turned away for lack of room, I always thought of James ii : 16. Our duty in this matter was so plain that we believed God would surely send the funds, if we only fully trusted Him. And He did send such a direct answer to our prayers that it almost startled us; and not to ours only, for I am sure that the prayers of the poor, invalid Persian women, many with warm hearts but knowing not where to turn for help, were not without avail. Late one evening a message came from a Persian nobleman calling my husband to see his mother. He had often been there; she was recovering from a long illness. She usually asked about the Hospital and upon her inquiry that day, Dr. Wishard told her of the great need for a woman's hospital. She said in her quiet way that God would send the money, and asked that a plan for a building be sent her with estimate of costs. This was done and the next time Dr. Wishard saw her she

MISS CHARLOTTE MONTGOMERY
of Hamadan. Died 1905.

asked that she might be allowed to give the money as a thank offering for restored health.

Although still in feeble health, she came to the Hospital, selected the site and in a few days the money was paid and then our hearts were made glad by the song of the workmen, singing as they laid the bricks. That was three months ago and as I write to-day (July 23, 1906), the masons are whitening the walls of this beautiful memorial, erected by this noble and generous lady.

In one of the wards is a large, fine bay window, a memorial to dear Miss Charlotte Montgomery, a tribute to one worthy of a place in all our hearts, erected by her sister. Other generous ones said, "While you are building, you might add some rooms for the nurse's home," and so these rooms are nearing completion. We have not the matron-nurse yet, but we are sure that there is some one to whom the call will come and she will answer willingly.

You may have heard already of the handsome gift from Mrs. Cyrus McCormick for furnishing and maintaining this new Hospital. Without this timely aid, we should be embarrassed in the use of our previous gifts. The blessing of God has rested so definitely upon our medical work during the past years that we can truly say with the Psalmist, "This is the Lord's doing; it is marvelous in our eyes."

(*Mrs. John G.*) *Harriet J. Wishard.*

In his last medical report, Dr. Wishard presented the need of a "trained matron-nurse." He also, taking the opportunity of Dr. Mary J. Smith's absence in America, made a handsome reference to her share in the medical work of the station. Dr. Wishard said:

"Somehow the impression has gone forth that there is no place in a Persian hospital for an American trained nurse. I do not think that such a thought exists in the minds of any of us. Last winter there came to our hospital a farmer with an honest face, from a district a hundred and fifty miles east of Teheran. The first question he asked was, 'Where is the lady who read to me the sweet words out of the Book and nursed me back to health in this house for the sick, ten years ago?' 'Ten years ago?' I asked. 'That is a long time, my friend.' He replied that though it were a thousand years, yet he could not forget. He had no other business at the hospital except to express his appreciation of what was done for him, and to say that he wanted to hear more of the Book.

MOTHERS WITH SICK BABIES

leaving the Howard Annex, Urumia. Dr. Emma Miller is in charge and lives in the upper rooms. Her doorway is seen but the proper hospital entrance is around the corner.

Photograph loaned by Mrs. Jayne.

"For eight years Dr. Smith has had the double work of physician and nurse matron. Since her departure on her well-earned furlough I have had to take up these duties as far as possible, and I have more fully realized how heavy is the load. One who cares for the Surgery, assists at operations (last year there were more than six hundred, counting minor ones), and superintends nursing of the more important cases, has all that any one ought to do. It is all any one can do, if there is to be time for reading to patients 'the sweet words of the Book.'

"The dispensary work for women demands the full time of the woman physician. When Dr. Smith was here they came to the dispensary in crowds, and if there are any sheep without a shepherd, they are these poor, ignorant, abused Moslem women. The higher class women are just as much in need of the medical woman as the poorer classes. Dr. Smith had hardly gotten away when a message came from the house of the Shah's brother, expressing the hope that she was soon to return. Day by day the women come and ask about her return. Her services are greatly appreciated by all classes."

Telling Incident of a Kurdish Patient at Urumia.

The following facts were stated by Dr. Joseph P. Cochran in a private conversation when he was in America for the last time, and a memorandum of them was taken down as he spoke. They afford only one out of a great number of instances which made notable Dr. Cochran's whole course of twenty-seven years' missionary service in Persia, and well illustrate the wide reach of his influence both as a man and a physician.

A Kurd, Timur-beg, went to Westminster Hospital, Urumia. He was very sick and had been to other places—to Van, to Etchmiadzin, etc.—to be cured. He stayed with Dr. Cochran two months and underwent an operation by which pieces of ribs were removed.

Timur was a chief and controlled various villages just over the Persian border. He came to the Hospital on a litter, with a retinue, and it seemed as if he might die that night. Instead, he got well and rode home on horseback. He took a great interest in everything he saw at the Hospital. He watched surgical operations and visited all the wards, even those for women.

Some time after Timur had returned home, the chiefs of his region in Albach-Gawar proposed an assassination of Armenians, in a conclave where Timur was present. He opposed the proposition on the ground of his experience in Hospital, and said that if the other chiefs went on to carry out their plan, he should cast in his lot with the Christians and fight the Kurds. Thereupon, the plot evaporated.

Timur made these points:

1. Their ability to cure at the Hospital.
2. The equal care given to the poor, the lowest and all sorts and conditions of men, as well as to chiefs like himself.
3. The Hospital doctor and others there were gentlemen and ladies, and yet they did this lowliest service, as he had seen.

Timur is nephew of the man who headed massacres in Dr. Grant's time, 1844.

Woman's Work and Jewish Girls' School at Hamadan.

Extracts of Report for 1905. No Persia reports for 1906 are yet received.

The opportunities come by the wayside as we journey, in the house where we stop for a night, at wedding feasts and where mourners are gathered about their dead, in the dispensary where not only the sick are found but numbers of their friends. Our sisters, Jews, Armenians, and women of the veil are on every hand. Feast calls reveal something of missionary work, for we cannot help seeing that individuals and households have been elevated. The living of our people is on a higher plane in all that pertains to refinement than when work was established here twenty-four years ago. But we do not always find what we long for more, a deepening of the spiritual life.

The woman's Friday prayer-meeting has been held throughout the year with only a fair attendance of Christians. At times a great crowd of Moslems are present, at times only a few. Besides Tuesday prayer-meeting in Jewish School, two cottage meetings were carried on. The place of one faithful attendant here is vacant. Dernah was a growing Christian. It was delightful to see a fairly gleeful smile overspread her face when some new truth dawned on her.

As always in the past twenty-three years, Miss Montgomery has been calling on the sick and the sorrowing, doing a thousand acts of service noted by Him, who counts even cups of cold water given in His name. She and others are reading the Word of Life to callers, or speaking to those met casually. In season and out of season they are trying to do it, in the sure faith that the Word of God is to supplant the Koran. Mrs. Hawkes has had most interesting hearers at the Dispensary where she reads and talks plainly to the Moslem women. The quiet, respectful attention paid is often a cause of astonishment. She rejoices also in often having Moslem women at her Sunday-school class, the nucleus of which is Jewish school-girls. At Sheverine, Mrs. Funk continues the work which as Miss Leinbach she did on Sunday, keeping her influence over former pupils of Faith Hubbard School.

The pastor expressed the warmest satisfaction when he found she intended to carry on her class after her marriage.

I wonder if this seems tame and unattractive work to young women at home who see life's avenue stretching before them in alluring vistas. To us it seems that no path in life leads to such service as that on which the missionary goes out. Think of such supreme moments as this. You are facing a soul you are persuaded is a saved one—a dear school-girl—and thinking to win some tribute to the worth of school work, you ask her what brought her to believe what she studied and to accept Christ, and the unexpected answer flashes back, "You did." A holy rush of happiness fills your soul as you realize that you are a worker together with Him. What to you in such a moment were social triumphs or the most luxurious life in the homeland? What is any joy earth can give compared with that you have? Earth fades and you only realize a soul and Heaven. If one such event comes you cry, "It is enough." But a blessed hunger fills you for the experience to be repeated. The missionary knows the meaning of the poet's words as few know them—"We have a secret, God and I." *Belle S. Hawkes.*

Prayer of a Plain Man in Urumia Field.

From Rev. Benjamin Labaree, D.D., sent one month before his death.

During the revival in Gulpashan in the winter (1906), a meeting was held for informal conference of the church members and the hopeful.

It was suggested that if any would feel embarrassed in talking before the company, they might bring in written form whatever they had in their hearts. One brother brought and read the following prayer: I should say he is a plain, uneducated carpenter, but a reader. The translation is quite literal:

O Christ, to-day Thou in heaven art rejoicing over the triumphs of thy Kingdom. How glad is Thy heart that men and women of all nations are turning to Thee! We rejoice with Thee, dear Lord, for the victories of Thy love. We ask that our hearts and those of our friends may with Thy heart flame in joy over the great number of souls that every day are finding salvation. Increase our zeal for Thy Kingdom, we pray. Let not our bodily and worldly cares or the pleasures of the world be equal to our anxiety for the salvation of mankind by the power of Christ. Forgive all our previous shortcomings in this matter. Set on fire our hearts with love for Thee and all men. Amen.

A New Missionary's First Impressions.

We entered Persia September 30 (1905), and seventeen days later reached Hamadan. The danger and discomfort of Persian travel had taken a firm hold of my imagination but when I reached my journey's end I had lost it all. We waited six days in Resht. It was an excellent place for new missionaries to be, for we could not fail to feel the missionary spirit, the enthusiasm, the ambition, and the real service that is given there. We left Resht with some valuable ideas, and by a most excellent road which the Persians have made. I think we are the first missionaries to enjoy it. The first two days, from Resht to Kazvin, was a carriage drive of thirty-three hours with only one stop of three hours, aside from a frequent change of horses (four on each carriage). This change was made very promptly in every case because word preceded us that a party of Russians was on the road and wanted to go directly through; once in our lives it was good to be thought Russians. Two days in Kazvin gave us another glimpse of missionary life. We found there a real home in a Persian city. The following week was full of novelty for us. Our needs had been so carefully provided for by our new friends that a few hours in a Persian village, a night in an unfinished road-house, or a dinner in an unattractive little room of a native house, gave us little discomfort and there was always sufficient fun to help us forget the fleas.

Not only did our trip give us a gradual introduction to life, conditions and customs in Hamadan, but inspiration from the beauty and sublimity of nature. From Resht to Hamadan one passes from luxurious vegetation to barren desert; through mountain scenery which rivals

the Rockies of America to the most monotonous of plains. Hamadan itself is on a plain six thousand feet above sea level, at the foot of mountains towering six thousand feet higher. What we have left at home, we are gradually discovering as the novelty fades a little—no railways here, no electric cars, no broad streets, no sidewalk reserved for man, no open yards, no high buildings, no cleaning of streets, no whistles by which to regulate a watch, no church bells, no "going shopping," no street lights, no carriages in the city streets, no baby carriages, no network of telephone wires, no delivery wagons, no elevators, no lingering by large show windows to enjoy what you cannot possess, no concerts, lectures, furnaces, gas or electric lights, no abundance of pretty inspiring pictures on the walls, no piano—only the mission organs. And yet, this old, old city is full of interest.

A characteristic of Persia which impresses itself upon the newly arrived is the city at night. We often come across in the evening from one of the other mission homes and meet not a person except a possible watchman. One night we were favored by the escort of three such officials, much to my alarm at first, but I soon learned that it was time for the annual "present." Now, would you not smile if you suddenly found yourself with one other American woman, on a dark night between two high mud walls, following the lantern of one servant while a second servant acted as rear guard? But it requires the costumes, the Russian rubbers and the mud to make the fun complete. When we walk for pleasure, we take a direct route to the city limit and stroll over the region where Queen Esther's palace is supposed to have stood, or we walk to Nourmahal (our summer home) or along the foot of the mountains. Here amid natural beauty and in good air, we find our best recreation.

Our homes are quite like American homes; on the street we cannot go alone but "must have a man." Imagine the effect of this on the independence of American girls. The women we meet are veiled in black *chuddars*, on their feet the forever clattering sandals or slippers. Men, on the other hand, wear the bright and delicate colors. No, it is not America on the street but it is Persia, and Persia has much with which to replace what we left at home.

Ada C. Holmes.

A Few of the Women Seen This Year.

Photographs sent with this article were taken by Mrs. Van Hook herself.

I have been out itinerating more than six months, the past year, and of many interesting women seen I will begin with Mahri, who lives in Tabriz.

MAHRI.

Mahri is an old, old woman. She recalls incidents of her early life which prove her at least a nonogenarian. She has been a sorceress and fortune teller. Now, she lives with her daughter in a rude mud hut where she lies under ragged blankets in the winter, and in the summer sits in the sun out in the bare yard. It is difficult to know how much truth she has really grasped, but when you go to see her she says, "I am ready! I am ready! Come quickly, Jesus! Remove the veil! I believe, I believe." Then she will say, "Now read to me and pray," after which she expresses many thanks, and leave-taking is always punctuated with, "Come again quickly." Mahri's daughter is herself a grandmother, with two daughters besides her mother to support by washing and other menial work. She is often without food or fuel, yet I never heard her complain that her mother is a burden and her tender devotion is very beautiful.

More than twenty years ago, Khan Baji was the wife of a servant connected with a missionary family. Her husband was a convert from Islam, and she had been selected for him as one that would do him good and not evil. He, being a capable man, was soon able to command a higher position than that of servant and became the trusted messenger of

one of the foreign banks, commanding a large salary which he enjoyed a few years and then died so suddenly that some surmised he had been poisoned.

Khan Baji was young and left with considerable money, for they had lived frugally, but in Persia a widow does not have control of her own property. It is put into the hands of some one "competent to administer" it, who usually administers her out of it in a remarkably short time. Her only recourse is to marry a man to protect her and her rights. So Khan Baji married a kinsman of her husband's. He proved unworthy. He lost the good position he held and finally, after squandering all her money, took her off to his home town in the edge of Kurdistan. After she had borne this man a family and had become a grandmother, her husband one day announced that he thought of marrying again. She tried to dissuade him, but in a couple of days the new wife was brought and duly installed. Then Khan Baji asked permission to return to her native city. In answer she was felled bleeding to the ground, and carried the marks of her husband's fury many days. After that she never crossed him but bore his neglect with such angelic patience that the neighbors looked on in wonder. She has the face of a saint. My poor photograph conveys no idea of its sweetness, nor brings out her threadbare, dingy garments contrasting with the well-kept appearance of her rival.

Khan Baji remains loyal to the Lord Jesus and it was worth a journey to Kurdistan to look into her face shining with the peace of God and to talk with her of the things of His Kingdom.

Left—KHAN BAJI AND TWO YOUNGEST DAUGHTERS.
Right—Second wife and baby.

I never saw such ragged, filthy children as down in that region. Boys of ten and twelve years swarmed the streets with only a garment on the shoulders, although the rule is for boys to wear nether garments after they are seven years old; girls just as dirty, only a little more covered up.

I have never before seen so much interest in divine things, manifested by Persian women, as when in Khoi this spring itinerating there. At one meeting a Moslem woman spoke out. "I am burdened and heavy laden! What shall I do?" I gave the gracious invitation of our Lord to such. She responded, "How can I 'come to Jesus'? I am willing to accept your religion. It is better than ours." One day afterwards, at her invitation, we had a long conversation about eternal things.

Some women were calling one day and talking of a better life when one exclaimed, "How can we become pure in heart? Tell me just how." A few days ago I was visiting in the city. After tea and some general conversation a young wife said, "That lady talks beautifully; let's have her make a talk." "Yes," rejoined her mother. "We will all listen and you tell us how to get to heaven. That is what we want to know." After I had talked the conversation drifted and she called attention again: "Keep still now there at the *samovar** and the lady will read to us." That woman impresses me as an earnest inquirer. I told the old story as simply as possible, deeply sensible of the helplessness of any human being when face to face with a soul, and crying in the depths of my heart for help of the Holy Spirit.

* Urn for making tea.

In Persia the poor are very poor and the rich are very rich. Yesterday, (May 13,) I visited the home of a nobleman who has the finest dwelling in Khoi. The wealth of Persian rugs spread on the floors made one feel excited. In a distant city I was invited to breakfast at the home of a lady of rank where twenty-five different dishes, all excellent, were set before us. Sweets and tea were served before the meal, and coffee, sherbets, salted almonds and various other nuts and seeds after it. An invitation to breakfast at another grand house was accompanied by the request to bring my "Book" along. They have a collection of china and jewels brought from India in the time of Nadir Shah. After my visit the hostess sent to me for a "book" such as I had read from and I sent her a Persian Bible. Then the request came that I would come and explain it to her. The last time I saw her, she grasped my hand saying "I cannot tell how much I thank you for 'opening this Book to me.'" To put the Bible into the hands of an intelligent woman who can read, and to arouse her interest in it, always makes my heart rejoice.

VILLAGE WOMAN.

A woman on Khoi Plain said: "Do not talk of that any more. We *know* we are sinners, tell us how to get rid of sin," and she clutched my dress in her earnestness.

Loretta C. Van Hook.

A Doctor's First Year Abroad.

Early in January we opened the hospital in Resht and I soon came out here to live, about a mile from the mission, in order that I might get my assistants well trained in their duties. In the first three months we received sixty-five patients into the hospital; some seriously ill, some slightly so; most of them have been benefited. We are gradually undertaking a little surgery but have to be very careful, with green assistants, not to make mistakes and give the hospital a bad reputation. As this is a Government Hospital, the opportunities for direct missionary work are not as great as in one absolutely controlled by our Mission, but we hope to have the opportunity, as we learn more Persian (and Turkish, which is the language of the poorer people,) to witness by word as well as by example.

Living alone here with Persian and Armenian servants, I have learned a few things concerning them and matters in general. The Persians have a great many wants and live in almost as much comfort as we do, *i. e.*, the better classes, but their methods are very primitive. There is no quick transportation, no cold storage. If the weather is bad, prices of eggs, charcoal and articles brought from the villages go up. If trouble in Russia, tea and lumber become dear. A few warm days in February bring down the price of wood, while snow in March sends it up. Everywhere, little things affecting the law of "supply and demand" are in evidence. All winter, on account of Russian difficulties, sugar was very high priced. The government gave credence (it is thought intentionally) to a rumor that several hundred people in Meshed had died of poisoned sugar. Notices were posted in the bazaar. Immediately the price of sugar dropped and, with the opening of traffic, has stayed down.

Spring is coming upon us rapidly; I wonder what the children would think of white buttercups! I have not been able to get away to see the wood flowers, but beautiful violets, heavily scented, are everywhere seen. The Persians are great lovers of gardens and in our wet climate here there is not much difficulty in making them prosper. If some of you will look up the place in the Bible where the landlord "agreed with them for a penny a day," you will find the note in the Revised Version—"about 17½ cents."

That is almost exactly what I am paying the laborers in my garden to-day. One *kran* is worth this year 8½ cents, and I pay two *krans* a day. House servants get the same with their food, or about three *krans* without. The salary of a soldier is one *toman*—85 cents a month! Do you wonder that they are reputed to be great thieves? We have soldiers on guard, and make them a present of $1.40 a month in addition to their wages.

Children in Persia seem much like other children; they laugh and play, fight and cry, kiss and make up as all children do. Their dress may be a shirt, or the full dress of an adult. Little girls soon begin to wear a large veil and learn to keep their faces covered with it. Women of the better class wear a long black veil which hangs from the top of the head to the ground, with an opening in front of the face, before which is hung a white veil with lattice work for the eyes. As the women go through life shrouded in this cloak, it is really hard to realize that they are human beings; that they can truly love and be loved. As a physician I occasionally get a glimpse behind the scenes, to relieve suffering. There may be little love in these lives, black with sin and misery, but there is some; and we must try to teach them of the love of the Father.

We have a great many friends in the city, and a fairly regular attendance at church services. Last Sunday we had the Communion. There were present four evangelical Armenians, one Mohammedan convert, a Swedish missionary, Mrs. Schuler and myself. A little company in a city of 60,000-80,000, with a big province outside.

J. Davidson Frame.

Items from Tabriz Field.

Kindly forwarded by Dr. Mary E. Bradford, who is detained in this country by her filial duty.

One evangelist writes: "The doors are open in every direction. In Beinab I work in shops of the Sujboulak Kurds who have heard of the massacre of Tartars in Russia. All are perplexed and downcast. I thought, 'This will cut off my work,' but on the contrary it furnished an opportunity as all wished to ask about events in Russia. I preach on the danger of delay, telling them of nation rising against nation, and read to them Matt., chap. xxiv. The governor sent for me to ask what I am doing. 'Who is he?' he inquired, and they replied, 'A preacher.' He said to me, 'What do you preach?' I answered, 'I preach to men that they may know God.' 'What is it to know God?' said the governor, and a merchant replied: 'It is to know that your neighbor's property is his, and yours is yours. I have seen this man as long as he has been here; he is a good man.' Then the governor wished me to talk and I did so."

Another evangelist and his companion "have talked to two thousand men, a hundred women and thirty children in thirty-eight villages, ten mills," etc. He is very happy and says it is a blessed work.

One missionary writes: "Twenty-three were at the Moslem women's prayer-meeting to-day. We are taking up sins of the tongue; last week had lying, this week swearing. The women are interested and I hope profited." Another missionary found an Armenian muleteer, who was made a priest last year, "Doing thorough work. Those he cannot influence in any other way, he intimidates. I have been told he has threatened to break the legs of any woman who comes to our meetings. Result, a number who were always present last year seem to be looking out for their legs. The Armenian bishop has taken to punishing men and women by whipping."

Miss Holliday wrote from Tabriz: "Our good Armenian pastor died yesterday. He was conscious till almost the last and said, 'To me, to live is Christ, and to die is gain.' His spirit and words were lovely and his wife's not less so. It is a great loss. He had been here just a year and had made a deep impression on the church and community, for he seemed to know nothing but Christ and was eager and earnest to do his whole duty. His farewell and thanks for the most trifling things were touching."

"Jesus dear, make me a good boy" was the daily prayer of a little fellow.

A Wonderful Revelation and a Noble Witness.

Some twenty years ago in one of the large cities of Persia dwelt a young *mollah*, or priest of Islam. In addition to possessing some property, Mirza Khaleel had charge of three mosques from which he received a good salary. He was also greatly beloved by his people who, using a term of endearment, referred to him as "Our sheikh," *i. e.*, "Our minister." Although thus comfortably situated, he was not happy, for Islam which he preached did not satisfy his heart, and at times he was troubled by doubts of its being the true religion.

The *mollah* fell sick and in his weakness his mind turned for help to God and His prophets, especially to that prophet of whom he had learned in Mohammedan tradition as a mighty wonder-worker and healer of the sick. Thinking on the acts of healing which Jesus Christ performed, he prayed to Him for restoration of health. Not long after, he dreamed one day that he stood on the seashore; that before him rose a beautiful tent like a rainbow and in the midst of the tent stood a "Shining One," like the sun for brightness, who called to him, "Come." Mirza Khaleel answered, "Who art thou, Lord?" and the reply came, "I am Christ, thy guide." "Alas," he said, "I cannot come for I am weak and lame." Again the command, "Come; I have given thee healing." Then he awoke and behold it was a dream; there was no rainbow tint, no Shining One. He lay in his own small room, feeling sure that he had received a revelation from God. From that time he believed in Christ, not as second to Mohammed as all good Moslems do, but as greatest of the prophets and Saviour of men. Mirza Khaleel had not yet read any portion of the Bible nor talked with Christians. The knowledge which he had of Christ had been gained from Moslem writings alone, so he did not know Him as the Son of God. He continued to conduct services in the three mosques, preaching often. In every sermon he related some tradition of Christ or His apostles. This became so noticeable that his people would say, "You have deserted our prophets and heroes; you tell us only of Jesus," and he replied, "Yes, I love Him very much."

Several years had passed and the *mollah's* wife was ill and, being nothing benefited by Persian physicians, at last she went for treatment to the mission dispensary. There she carried a letter from her husband, asking for a New Testament, which not only was sent him but a complete Bible as well. He immediately began to read the New Testament, and as he read became assured, by the direct influence of God upon his heart, as he believed, that what he read was true and Christ is the divine Son of God. The New Testament finished, in like manner he read the Old Testament. For more than a month he was busily reading and during this time stayed away from the mosques, for he had lost all desire to engage in Moslem worship.

The Mirza was now fully convinced of the way of truth and felt it his duty to be baptized. He wrote to the woman missionary in charge of the dispensary, asking what he must do, and was referred to the clergymen of the station. At once he sent to make an appointment to call and the same afternoon was received by one of the missionaries, with whom he remained in conversation until dark; it was then arranged that he should come again next morning. This time he was given a room in the house of a missionary and remained as a guest several days, spending the time in religious conversation with missionaries and Native helpers. In these talks all were so convinced of his sincere, intelligent faith that it was decided not to keep him waiting for baptism, which he earnestly desired. He was baptized, taking the Christian name, Paulos. Like Paul of old, the new convert longed for the salvation of his brethren according to the flesh, and, returning to his home, he immediately began to write a book to prove to Moslems that the religion of Christ is the true and only way of salvation. When finished he took it to the missionaries who had it printed, and it is said to be one of the best books to-day for circulation among Moslems.

Paulos had now entirely forsaken the mosques and his prolonged absence caused remark. The *mujtahid*, or chief priest, summoned him to come and explain his conduct. Paulos did not go

himself, but sent back word that he had surrendered his appointments and salary. It was rumored throughout the city that he had become a Christian, and the *mujtahid* sent officers to seize his two boys, on a day when pupils of the mission school were taken to the bath. Though his friends sent word to Paulos to flee from the city, he refused to flee and four officers sent by the governor arrested him, in his own house which they looted, and beat him over the head. Next morning he was placed on trial before the *mujtahid*, who demanded: "Why have you put your children in the school of the Christians? Do you regard Christian teachers more highly than Mohammedan?" When Paulos replied, "I do," his judge cried, "Take this accursed one out from this sacred mosque." He was delivered into the hands of a scribe who was to persuade him to return to the faith. "You are taking trouble in vain," said Paulos, "for I know that salvation is through Christ alone and I will never deny Him." And he remained unmoved by every argument. When next arraigned, the *mujtahid* said, "I understand you have departed from the way of truth." To which Paulos replied, "I am sure that I have walked in the way of truth."

"But what do you say concerning Christ and Mohammed?"

"My conscience does not tell me what I should say."

"Which do you consider true?"

"The one who has had divine compassion on me, who am but dust."

"Why do you not speak plainly and say openly what you believe?"

"If you can read my heart you know what I believe." He was then dismissed, but next morning again arrested, his hands were tied behind his back and, with a rope around his neck, he was led behind a horse through the city to the hall of justice where the Moslem ecclesiastics were assembled. They all struck him with their hands and spit upon him, and committed him to prison. Three successive nights he was brought forth into the same hall and bastinadoed. Forty days he was confined in a loathsome prison and often brought out and tortured, but not once denied his Master. At last, finding that not chains nor torture could move him, he was cast out into the streets almost naked and told to begone, and on pain of death never to go near the missionaries again. Paulos went straight to the man who had baptized him and said, bruised and torn as he was, "Sahib, I have *thought* that I was one of Christ's sheep but, now that He has counted me worthy to thus suffer for Him, I *know* I am."

Bearing the marks of the Lord Jesus on his body, despoiled of all his worldly goods for the sake of his faith, despised as an outcast by his race, Paulos tried in different ways to earn his daily bread. His children began to sell fruit on the streets but, being recognized, their fruit was considered polluted by the touch of a Christian's child. Finally with wife and children, Paulos forsook the city which had always been his home, in which he had been respected and honored and, after some months, arrived in Teheran where for five years he has lived—sometimes in need and distress, sometimes in persecution, always in poverty; but never once thinking of return to the faith which would reward him with position and comparative wealth. He seldom refers to what he has endured, but says: "I do not like to speak of these things as sufferings. Compared with the sufferings of my Lord they are nothing. I cease not to praise and thank Him that He has made known His salvation to me."

* * * * *

Since the above was written Mirza Paulos has again heard the call of the Shining One, "Come." He was called away from persecution and toil, to the joy and rest of the Father's kingdom, prepared for His chosen before the foundation of the world. *S. M. Jordan.*

For thirty years, Dr. Bruce and his successors of the C. M. S. Mission at Ispahan, Persia, were not allowed to live in the city, but had to content themselves with the Armenian suburb of Julfa. In recent years, however, Bishop Stuart and others have dwelt in the old Mohammedan capital, baptism has been administered there and a hospital built; while at remote cities, Yezd, Kerman, Shiraz, promising work is going on. At Ispahan lived Mirza Khaleel and in this Mission he was baptized. His death at Teheran occurred Sept., 1902.—Editor.

Speech by Sir Henry Mortimer Durand,

British Ambassador—formerly to Persia, at present to the United States.

* * * Mohammedans can show much toleration to a man who treats their religion with respect, and asks only for an opportunity of temperately explaining his own. There is a missionary now present who is a striking example of this. Not long ago he was invited by an influential mollah to speak in one of the largest and oldest mosques in Persia. There was a large audience. After offering prayer and reading the story of the Prodigal Son, the missionary preached about "repentance." He was treated with much kindness, and after the service the Mohammedan priest took the missionary home with him to tea, with a number of other priests and chief men of the town. The day was Friday, and the missionary's sermon followed the regular Mohammedan prayers. If I did not know that story to be true it would seem to me incredible. Any ordinary white man who had found his way uninvited into that mosque would hardly have escaped with his life. But the missionary in question was one of the members of the American Presbyterian Mission in Teheran, a body which to my knowledge has earned the respect and good-will of the Persians about them to a very remarkable degree.

As to the sincerity of Christian converts in the East, let me cite one instance out of many I have known. A few years ago I was traveling in the mountains of western Persia, when a man came to see me in the suite of a Persian official. After our business was over this man spoke to me, and told me that he was a Christian. He said he had been in training for the Mohammedan priesthood, but that a chance meeting with a Nestorian on the frontier had led to his reading the Bible. Gradually it dawned upon him that the religion it disclosed might be the true one, and after a visit to some missionaries he had been confirmed in this belief. He then openly embraced Christianity. He was, when I saw him, living among Mohammedans, and though he assured me he was not ill treated on account of his change of faith, his position can hardly have been a pleasant one. It is not easy to see what reason he could have had except sincere conviction for acting as he did.

I should like, by the way, to take this opportunity of expressing publicly my gratitude toward the Teheran Mission for their unvarying kindness to our people. We have a large legation there and about a hundred British subjects, but we are entirely dependent upon the American Mission for all religious offices. Our people turn to them for every kind of help, and always with the certainty of receiving it.

* * * Missionary work is difficult and delicate work, and in fairness to government as well as to individuals, hot-headed and tactless men, however devoted, should not be sent out to do it. May I quote to you on this point the words of Judson:

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire language; men of an amiable and yielding temper, willing to take the lowest place; men who live near to God and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need."

Provided that missionaries are of that stamp, and many of those whom I have known in Persia and elsewhere were of that stamp, then I can only repeat, that if I were ever again an administrator or a diplomatist in a non-Christian country, I would from a purely business point of view, as a government official, far sooner have them than not within the limits of my charge. And I believe from what I have seen that people of the country, too, would far sooner have them than not.

May I say one word to the young men who contemplate going out as missionaries to the East: * * * Do not stand aloof and condemn the diplomatist or the administrator or the soldier, because their lives and their views are not what yours are. They, too, know some things—some things which you cannot know—and they, too, are trying to do their duty. Above all, never look down upon the soldier. He may be rough and reckless at times, but he is always ready to lay down his life for his country, and all good missionaries should honor the soldier's uniform.—*Extract from address at the Student Volunteer Convention at Nashville.*

HER LAST DAYS ON EARTH.

As these pages are about to be closed up, the India mail brings a message which we are unwilling to hold over for a month. Dr. Winifred Heston wrote from Miraj, August 17:

"Last Sunday morning Mrs. Wanless was seized with cholera and at nine o'clock in the evening she was dead. It was a terrible thing. She had been unusually bright and happy Saturday evening—her cheeks flushed and eyes shining—and seemed in better health and spirits than for weeks before. I think too, it had been a day of especial service for others, of kindness and love. The missionary patients noted her tenderness during those hours and never weary of telling of her kind ministrations. I was touched with the prayer of one of them at the little meeting we held to pray that she might be spared: 'Oh God, teach us to go about Thy work with the same sweet and gentle spirit of this Thy afflicted servant, and restore her to health that she may further glorify Thy name.' What a land this is of sudden tragedies! The day following Mr. and Mrs. Marshall lost their six-months' old baby."

LETTERS FROM MISSIONARIES

PERSIA.

MRS. S. G. WILSON wrote from TABRIZ, March 12, about the boys' school:

Since our return to Persia, we have often spoken of writing to the patrons of the school, and now that Mr. Wilson has gone on his trip to the Cairo Conference, I must not wait any longer, thinking that he will do it. I cannot write of the school from personal knowledge, as I used to, for I have no classes, and since the Moslem boys swarm in the building and yard, it is not proper for me even to appear in the school precincts. The kindergarten is my special pet, and I often go over there. There are about 120 Armenian boys and 40 Moslem boys in attendance, and 10 Armenians are boarders. Mr. Wilson is trying a new plan for the boarding department. He pays a man three *tomans* a month for each boy and *he* boards them. This is a great saving of trouble for Mr. Wilson, while the boys also seem content. How would an American boy like to be

BOARDED ON SIXTEEN CENTS A DAY?

The Moslem boys have chapel service in Turkish and their recitations in the upper story, and the Armenians are in rooms on the first floor. There is not room enough now and with the prospects of increase in pupils in this great city, where Moslems are just awaking to the need of education, the Mission voted to ask for an addition to the recitation hall.

Class work goes on much the same, but there are some new items. A wall-case of seven maps is a great help in teaching geography. Since the maps were stolen two years ago, they are always safely locked in the case. Mrs. Thaw gave $400 for apparatus, and physics, geology and chemistry can now be taught with great interest. Dr. Wright is teaching a class in chemistry now to their great enjoyment, for sciences are an entirely new field to these Moslem boys. One of the older pupils teaches vocal music and has a talent for it. Even the Moslem boys are

EAGER TO LEARN TO SING

by note, which is indeed an innovation in Persia. French is the language most in demand by Moslems, as it is used in the Custom House and Post Office and all diplomatic business. The one great need of the school, educationally, is a fine French teacher. We saw at Robert College in Constantinople that the French department was conducted by Swiss professors, and if we had the money we would try to get a Swiss Protestant for this school.

The boys have a library of their own, and take great pride in it and great interest in reading the books. They have given several entertainments this year, entirely under their own management, to raise money for books and athletic outfit; and they surprised us by their zeal and success. They took in $35 one evening. We have

A LITERARY CLUB

for seniors and former pupils in Tabriz. We are taking up the world's greatest books, and at each meeting one reads an essay on the author chosen, followed by news items, songs and games. Washington's Birthday and Vartan's Day fell on the same date, so we had an eloquent paper comparing the two heroes. Vartan is the greatest Armenian hero, who fell fighting with the Persians for faith and freedom in 451 A. D., long before Washington certainly, but both are loved and honored for the same qualities.

Sunday afternoon I have always had a meeting with the seniors and boarders, and a younger set of boys also asked to have a meeting. They are less familiar with the Bible, look for Hebrews in the Old Testament and get mixed on the Epistles, but they enjoy looking up verses illustrating our object-lessons. We had

TWO CHRISTMAS CELEBRATIONS;

for the Moslems on Dec. 25, for the Armenians Jan. 14, but each was in honor of "that same Jesus," whom we want them to love.

DR. CLARA H. FIELD of HAMADAN writes:

It was my intention, based upon the wishes of the Board in New York, not to do any medical work for the first few months. I cannot keep my hands out of it. I had calls from the outside, among them two calls from a Princess. Then I have three medical classes a week. How I wish there were no language to get!

MISS ANNIE MONTGOMERY writes from HAMADAN, June 9:

Captain Gough* returned from Resht and called here to-day. All the missionaries were out of the city for a picnic and I was "by my lone"—with sixty other people in the house. We collected all the girls and he distributed ten *tomans* among those who had an average of over 90 per cent. in their Persian studies. They said for him the 91st Psalm, first in Persian then in Armenian, and sang the 121st.

*British Consul.—EDITOR.

We are to see him again, for he will be passing through Hamadan on his way to Resht again, and then he is going to give the girls the prizes that Mrs. Gough left for them—Scripture books for the best needlework.

SYRIA.

MRS. HENRY JESSUP wrote from MT. LEBANON, July 8:

I have just laid down *Christus Liberator*, having given it a careful and studious reading. It has deeply interested me. I have read it slowly, introducing into my reading the very comprehensive book by Dr. James Stewart, "Dawn in the Dark Continent," and all the articles on mission work in Africa that our periodicals contain, but I feel that I have only begun to know a little on the subject. I would like very much to join with others in a class for further study of the subject so suggestive in whatever way you look at it, or from whichever point of the compass you approach it.

AFRICA COMES VERY CLOSE TO US

in Syria and some of the problems that arise with the advance of civilization and the control of Christian powers are often discussed here and seem more insoluble the nearer home they come. "The solvent" suggested in the closing paragraphs of *Christus Liberator* is the only one, but it is a mighty one, and the strongest earthly powers must and will eventually apply it. I am sure that this book has already incited many to a study of "The Dark Continent" and stimulated new interest among those who had given little thought to it before. I hope, too, there may be a deeper interest in

PRAYER FOR THE MOHAMMEDAN WORLD,

that its encroachments may be checked and that the knowledge of Christ may be carried to those heathen tribes in Central Africa before Moslem Arabs reach them. They are active propagandists. God help the Church to be more active and aggressive, and so Africa will be won for Christ.

THE CONFERENCE ON MOSLEM WORK.

MISS BERNICE HUNTING wrote from TRIPOLI, June 19:

Miss La Grange and I left Tripoli March 31 for a trip to Egypt, the occasion being, of course, the great conference of workers from Mohammedan lands. We arrived in Cairo April 3, in time to attend the preparatory prayer-meeting. From that hour for six days, lasting from nine till twelve A. M. and from two to seven P. M., with only an hour for tea in the afternoon, we had no other thought but to hear and discuss the papers and addresses offered to the conference. We were filled up full every day, and we

DID NOT CUT A SESSION.

A great part of our enjoyment came from the opportunity we had of meeting our fellow-missionaries from Persia, Asia Minor, Arabia, India, Egypt and the far East. Whether Presbyterians or not, we felt a strong bond of sympathy in our common work and our common longing to know how we might work more successfully.

Dr. Zwemer was the great personality, whose touch was everywhere felt, especially in making the meetings meetings of prayer. After every discussion and often between times, when some special difficulty or triumph had touched us all, a pause was made for prayer or a hymn which was really a prayer. To me at least, many of the facts reported were new. The number of Mohammedans in the world astonished me, the wonderful success met in work for them in the East Indies was refreshing and inspired us to believe in future success in other countries. The most trying difficulties are undoubtedly found in the Turkish Empire, of which we are a part, but even here there have been many touching cases of real conversion followed by severe persecution. The faith and faithfulness of those who have to

BEAR SO MUCH FOR JESUS' SAKE

make us feel that we are poor Christians compared with them, but that we shall be glad, very glad, if the Lord will use us to help some of them. Methods of work were fully discussed. I put down many practical hints which I have used since I returned to Syria. I have tried to do more calling among Mohammedan women and have had interesting experiences. I came back with the purpose to do as much definite work for Moslems as I possibly can, to never again forget to pray for their conversion, and to be more ready for service among them whenever it is presented. Over and over again in the conference this note for aggressive work was sounded,

"THE HOUR IS COME."

We saw something of Cairo in the few days' interval between the meetings and our steamer. Miss La Grange went up to Karnak and Luxor. We had to get back to Tripoli from Beirût by land, as steamers were not to be had and we barely had time to open school. Fifteen minutes after I entered the house I was receiving tuition fees for the third term. So we plunged into work and have been swimming in it ever since.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1906-1907.

Subject: THE ISLAND WORLD. Text-book: CHRISTUS REDEMPTOR.

CHAPTER I.—SOCIETY, HERVEY, AUSTRAL AND PEARL ISLANDS.

I. **Society Islands.** Names and location.
   - *a.* People: Polynesian. Characteristics, both physical and moral. Primitive worship.
   - *b.* First appearance of missionaries.
   - *c.* King Pomare I. and his successors.
   - *d.* Trials of missionaries and their marvelous triumphs.
   - *e.* The treachery of France.
   - *f.* Present day conditions.

II. **Hervey Islands.** Description.
   - *a.* People: Polynesian.
   - *b.* Jno. Williams and early missions to Aitutaki, Raratonga.
   - *c.* Wonderful position occupied by Tahiti, Society Islands, as a radiating center for missionary influence.
   - *d.* Adoption by Great Britain at people's own request.

III. **Austral Islands.**
   - *a.* Position and its bearing on later life of the Islands.
   - *b.* Missionary beginnings. Tahiti again.
   - *c.* First convert, and the church at Borabora.
   - *d.* Present condition of Islands.

IV. **Pearl Islands.**
   - *a.* Formation and its bearing on native character. (See Robert L. Stevenson.)
   - *b.* Beginning of mission work similar to that of Austral Islands.
   - *c.* Wonderful changes wrought by the gospel.

(Mrs.) Jane M. Miller.

STUDY CLASSES: SCATTERED ECHOES.

FROM PORTLAND, OREGON:

I have had the leadership of a class of twenty ladies in *Christus Liberator* and we separated in June, our enthusiasm thoroughly roused by its closing words. We have taken as our watchword, "She would not give, and she could not live" (*Christus Liberator*, p. 92).

(Mrs. J. W.) Flora Alling Goss.

FROM WICHITA, KANSAS:

We had the last lesson, the closing chapter of *Christus Liberator*, June 8. The class was entirely Presbyterian. There is a large class in the Methodist church here which is taking the course of the United Study books, and there are a few smaller classes in other churches. Our class, numbering forty-six, was composed with one or two exceptions of married women. One member was chosen leader and had charge of the six meetings. The interest was sustained very well until the close, but the attendance at any time was less than the number of members. This was due entirely, I think, to the fact that married women have so many interruptions to their plans.

One member, who is head of the missionary department which we have created at the Winfield Chautauqua Assembly forty miles from here, instituted what was practically a summer school on the *Christus* books. Mr. Irwin, minister of the West Side Presbyterian Church in Wichita, gave six lectures on *Christus Liberator*. He brought a two months' special study on Africa to the work and made it much broader than the one book, as of course is the intention. We had missionary literature at the headquarters tent and plenty of copies of *Christus Redemptor* for sale.

I feel much gratitude to the Central Committee for this course of books and their accompanying helps. They are just what we were all wishing for.

(Mrs. H. M.) Mary Sewall Du Bois.

FROM GERMANTOWN, PA.:

The closing meeting of our Young Women's Missionary Society was in June. We had given the year to *Christus Liberator*, finding it a year of great interest and inspiration, and our last meeting was to be a gathering up of results. So, when the suggestion came that it should take the form of a School Examination, it was received by the committee with great favor. The leader became Supervising Principal and invitations were issued to the "Public Examination of the Fullerton District School."

Teachers were chosen to prepare questions upon geography, dictation, spell-

ing, arithmetic, history, all based, of course, upon material found in our text-book. The whole setting of the room and arrangement of the programme followed school forms. The Roll Call—responded to by texts—constituted the Bible Reading, and during "recess" we had an exhibit of interesting African curios, given us years ago by Miss Nassau. Every one voted it a most interesting way to sum up the year's study, and I was asked if I would not tell you of its success, with the thought that other societies might sometime try the plan. We are expecting next fall to take up *Christus Redemptor.*

Anne E. Collins

From a Letter:

"The Study Class interests new people. Four or five years ago the lady who is our leader, and a fine one, did not even subscribe for missionary magazines. She is now helpful everywhere in the society."

From Corning, N. Y.:

Our missionary society has used the books arranged for United Study, but has not adhered closely to the plan, which is ideal but not practicable with us. Two ladies have charge of each meeting, and twelve would be an average attendance. *Christus Liberator* is enthusiastically presented and is very profitable to the few who are interested enough to do a little studying. We have not dignified our meetings by the name of Study Class, because we had to vary the plan to suit local conditions.

The Methodist ladies have also been studying *Christus Liberator*, and I was told that the whole society is supposed to be members of the class but only about ten are *bona fide* members.

(*Mrs. B. F.*) *Delia A. Burt.*

From Portland, Ore., again:

We have thoroughly enjoyed studying *Christus Liberator.* We have gone through the book in six months, but feel that more time might be profitably put upon it. We hope to begin earlier next year and not hurry. Our Class has finished all the Studies up to date, but each year the membership has changed more or less. We find a class of twelve a good number. Two members have been appointed to form classes next winter, and a third will have a class in the Y. W. C. A. In this way the circles multiply and we hope for enlarged interest among both older and younger people.

We have not had as many reference books for Africa as for some of the other studies, and therefore have obtained more solid information from the few books at our command than if we had *dipped* into a large number. Each year *some* become interested in foreign missions, through the Study, who have cared nothing about them before.

(*Mrs. J. V.*) *Alice C. Milligan.*

Conference at Silver Bay, N. Y., July 20-30.—The Fifth Annual Conference of the Young People's Missionary Movement registered 518 delegates, representing twenty denominations. There were 100 Presbyterian delegates. Nine active and nine retired missionaries were present. Mission Boards were well represented, too, by twenty-three secretaries and twelve from the Woman's Boards.

Each day was opened with Family Prayers led by Dr. John F. Goucher The programme was: 9 A. M., Mission Study classes; 10, Institute; 11, Platform meeting; 7 P. M., Bible Study classes; 8, Platform meeting; 9:15, Denominational Groups. There were ten groups for study of *The Christian Conquest of India,* by Bishop J. M. Thoburn, with a total enrollment of 225. A class for normal class leaders was led by Dr. T. H. P. Sailer.

Delegates were more mature than usual and a strong spiritual atmosphere prevailed. The transformation of life purposes among the delegates was more prominent than usual. There were a number of decisions to enter the ministry, or the field of home or foreign missions. At the closing meeting of the ten days' Conference, the uppermost question seemed to be, "Where can I put my life to be used to the best advantage?" *Eleanor I. Storm.*

At Pocono Pines.—"And they were all with one accord in one place," seems fitly to describe the spirit of oneness in the Conference, Sept. 4–7. Here on the mountain top were gathered eighty-two missionary workers at home and twelve from abroad. The Quiet Hour each morning conducted by Rev. J. R. Miller proved an unspeakable privilege. Dr. Sailer talked on Mission Study classes and exemplified that "It is a good thing to feed others but better to teach them to feed themselves."

An open-air Institute was conducted by Dr. A. W. Halsey. Dr. Worden emphasized that "Whatever is to appear in the Church must be put into the Sabbath-school; missionary instruction among fourteen millions of Sabbath-school scholars may result in a powerful aid for evangelizing the whole world." Mr. David McConaughy discussed the plan of supporting a station, or parish, abroad; a committee of five to promote this work in each church to be composed of representatives from Session, Woman's Society and other organizations. Evenings were devoted to inspirational speeches from missionaries. *Anna K. Foulkrod.*

WHERE LIES THE LAND?

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say.

On sunny noons, upon the deck's smooth face,
Linked arm in arm, how pleasant here to pace!
Or o'er the stern reclining, watch below
The foaming wake far widening as we go.

On stormy nights, when wild northwesters rave,
How proud a thing to fight with wind and wave!
The dripping sailor, on the reeling mast,
Exults to bear, and scorns to wish it past.

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say.

—*Arthur Hugh Clough.*

Sixty missionaries have sailed for the field since June and others booked to sail this autumn will swell the list to eighty-eight; of this total, twenty-seven are recruits.

CHANGES IN THE MISSIONARY FORCE.

Arrivals:

August 2.—At San Francisco, Mrs. J. C. Melrose, from Hainan. Address, Marcus, Iowa.
Dr. Effie B. Cooper, from Chefoo, China. Address, 522 So. Main St., Goshen, Indiana.

August 13.—At San Francisco, Rev. and Mrs. F. L. Snyder and four children, from Siam. Address Malaga, N. J.

August 16.—At Seattle, Rev. and Mrs John G. Dunlop and family, from Japan. Address, 56 Union St., Kingston, Ontario, Canada.

August 19.—At New York, Rev. and Mrs James S. Gale and two daughters, from Korea. Address, Washington, D. C.

August 29.—At New York, Rev. and Mrs. F. E. Hoskins and two children, from Syria. Address, Baltimore, Md.

Departures:

August 23.—From New York, Rev. and Mrs. C. C. Millar and two children, returning to Mexico.

August 25.—From Philadelphia, Rev. L. F. Esselstyn, returning to Teheran, Persia, leaving his family in America.
Dr. Mary J. Smith, returning to Teheran, Persia.
Miss Annie W. Stocking, to join the East Persia Mission.
H. P. Packard, M.D., and Mrs. Packard, with one child, to join the West Persia Mission. Dr. Packard is appointed to Westminster Hospital, Urumia.

September 1.—From Philadelphia, A. S. Wilson, M.D., Mrs. Wilson and four children, returning to West India.

September 4.—From San Francisco, Rev. and Mrs. F. S. Curtis, returning to Japan, leaving four children in America.
Miss Annie R. Morton, returning to Ningpo, China.
Miss Edith C. Dickie, to join the Mission at Ningpo.
Miss Lilian A. Taylor, to join the Central China Mission.
Miss Grace M. Lucas, to join the Mission at Nanking, China.
Francis J. Hall, M.D., to join the North China Mission.
Claude W. Mason, M.D., and Mrs. Mason, to join the Laos Mission.
Miss Eula Van Vranken, to join the Laos Mission.
Carl J. Shellman, M.D., and Mrs. Shellman, to join the Siam Mission.
Rev. and Mrs. C. E. Scott, with one child, to join the West Shantung Mission.

September 7.—From Montreal, Rev. and Mrs. J. H. McLean, for Chili, S. A.

September 8.—From New York, Rev. Herbert A. Whitlock, to join the Punjab Mission.

September 11.—From New York, Rev. Frank H. Chalfant, returning to China, leaving Mrs. Chalfant in Pittsburg, Pa.

Marriage:

July 27.—At Urumia, Persia, Miss Mary Fleming, daughter of Mr. and Mrs. Samuel W. Fleming, Harrisburg, Pa., to Rev. Robert McEwen Labaree.

Death:

August 24.—At Pei-tai-ho, Chihli Province, Rev. J. L. Whiting, D.D., of Peking. Thirty-seven years a missionary.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards:

On all the Missions:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges. each, 2 cts.; set,	15 cts.
Hospital Work.....each, 1 ct.; set,	10 cts.
Home Life	2 cts.
Illustrated Programmes.....per doz.	5 cts.
Hero Series	2 cts.
The Year Book of Prayer, 1906	10 cts.
A Visit to the West Africa Mission....	10 cts.

For Mission Study Classes:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa, for 1906,
Christus Redemptor, Island World, for 1907,
Each, cloth, 50 cts.; paper, 30 cts.

Helps for Study of new text-book:—

Pictures (set of 24), postpaid	25 cts.
Map, in colors, 42x30 in., postpaid..	50 cts.

For Children: *China for Juniors*..... 10 cts.
Japan for Juniors..... 20 cts.
Africa for Juniors. Cloth, 35 cts.; paper, 25 cts.; postage extra.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

October. Topics for prayer: *Our Publications. Persia.*

THE prayer meeting will be held October 16 and will be led by Mrs. S. A. Mutchmore and Mrs. E. Metzgar.

THE annual fall letter from the Executive Committee to the societies will be in the hands of the presbyterial presidents October 1.

As some changes are considered necessary this year, we would ask for a careful study of this letter and an earnest effort to communicate its contents to the individual members of each society as early as possible.

MRS. E. BOYD WEITZEL,
Secretary for Synodical, Presbyterial and Auxiliary Societies.

OUR Summer Offering for the rebuilding of the Occidental Rescue Home for Chinese Women and Girls grows in good, substantial figures, having reached six thousand dollars the latter part of August. There is a far wider influence than just the help this offering gives to San Francisco in a financial way, for there comes to us many a direct message of delight in the giving, of the wish that it might be larger, for "we gave all we thought we could just before the appeal reached us, but we must and will send something more," and always a quick, warm note of sympathy and interest, drawing us closely together.

OUR president, Mrs. Thorpe, Mrs. Turner and Miss Margaret E. Hodge were at Northfield for the Missionary Conference. They feel that the inspiration and uplift of those wonderful days will carry them on through the year.

OUR TREASURY.—Last year the receipts during July and August were much less than the same months of the previous year. Now we rejoice to announce that the end of August shows a gain of $2,200 over August, 1905.

THE Twentieth Annual Meeting of the Woman's Foreign Missionary Society of the Synod of Baltimore will be held in Washington, D. C., Oct. 23 and 24. Young People's Rally, Tuesday evening, in the New York Avenue Church; public meetings, Wednesday afternoon, in the Church of the Covenant; Wednesday evening, in the Gunton Temple Memorial Church. Addresses by Rev. William Gale of Korea, Mrs. Chas. Newbold Thorpe, etc. Delegates wishing entertainment or railroad orders please apply early to Mrs. Geo. W. White, The Albemarle, Washington, D. C.

ANNUAL MEETING, Women's Synodical Society of New Jersey, in Munn Ave. Church, E. Orange, on Thursday, Oct. 11, 9.30 A. M. Addresses by missionaries home on furlough. Conference on Young People's Work, conducted by Mrs. W. B. Hall of Newark.

Over Sea and Land is sending out a "Rainbow Scheme" of circulars. The first one, printed on pale green paper, is addressed to Presbyterial secretaries and Young People's secretaries, and asks them to send out the yellow, the blue and the pink, which are designed respectively for Band and Junior Leaders, for *Over Sea and Land* secretaries, and for Sunday-school teachers. Each one definitely outlines the service to be rendered the little magazine. The first opens with the words: "We believe the possibilities of *Over Sea and Land* are as bright, and hopeful, and varied as the rainbow; so we ask you to span the country with this bow of promise. We believe that your efforts will reveal the 'pot of gold' at each end,—in thousands of new subscriptions!" The Rainbow slips are signed by the chairman, Mrs. William Shaw Stewart, and the editor, Leila B. Allen.

LEAFLETS ON PERSIA.—*Selby of Marbeshoo*, 1 ct.; *Persia: A Dialogue, Flash Lights*, 3 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THIS is the time for the secretaries of literature to begin their work on subscriptions to the magazines, WOMAN'S WORK and *Over Sea and Land*, which should be taken and *read* by every member if she wishes to know what is being done by our missionaries and to gain most interesting information from all lands and peoples.

AT a recent Friday meeting Miss Halsey said she had been asked why the meetings in Room 48 were not discontinued during the months of July and August. She was glad they never had been omitted. Each session the blessings enjoyed there seem better than the last, so many passing missionaries and representatives of distant societies and of other Boards are here in summer, and their words are indeed "right words."

Rev. Mr. Killie of Paotingfu made good use of his last hour in Room 48 by arrows wherewith to knock off such errors as "Each nation likes its own religion," "Missions endanger international peace," "Heathen enough at home." In sixteen years he had failed to find one Chinese who was satisfied with the ancestral faith. If two million parishioners are not too many for him, eighty millions are not "enough" for all the pastors in America. Violent and persistent disregard of treaty rights in this country, high-handed occupation of her choicest lands by the Germans, Britain's continued, heartless injection of morphine, French injection of more deadly Jesuitism, and Russia's collection of customs from ports in no sense her own, are claims to be considered before awarding missions first place as disturber of China's peace.

Miss Nellie Read, in a letter to her supporters in Central Park Church, Chicago, wrote: "The shadow of death walks around us in the shape of the plague. Every street where I walk has house after house left desolate because of this terrible disease. 'Some one is gone; I didn't help him,' is what comes to me every time I see a new blue lantern, the sign of death. It will be a help to know that I am to have your help. If we know some one is praying over our work here, it will keep us from discouragement and will give us more earnestness." Miss Read is in Canton, China.

Those who were at the Annual Meeting in Evanston, last April, will remember Mrs. Blair's paper on "Life Membership: Its Meaning and Purpose," and those who did not hear it will be glad to learn that it has been issued in leaflet form. Price, including postage, 2 cts. each, 10 cts. per dozen.

We are glad to announce that our new *Catalogue of Leaflets and Library* is now ready for distribution. The Library, consisting of nearly three hundred volumes, has been included in the Catalogue in order that societies and individuals at a distance from Room 48 may be able to use it, and thus secure information that they could not otherwise obtain. In reference to the course of Mission Study for 1907, a number of books have been added treating of missionary enterprises in the islands. The list of leaflets has also been enlarged.

From New York.

Wednesday meetings are omitted during August and September. The rooms will be open all summer except on Saturday afternoons. Send letters to 156 Fifth Ave., Room 818.

It is a pleasure to be able to announce *A Litany of Praise and Prayer*, available now for the autumn praise services. It has been carefully prepared by an able and experienced hand, has some unusual features and is of great interest and value. Ministers would find this an attractive programme to use in church mission meetings, to which it is as well adapted as to gatherings exclusively of women. Typographically the pamphlet is most attractive. It may be obtained at 2 cts. a copy, or 15 cts. a dozen.

It has been gratifying to hear from a number of our auxiliaries of their approval of the "Station Plan" in the Special Object department. This plan is now in full operation, and we feel sure that after it has been tried and proved all our societies will find it much more satisfactory.

It is not too early for secretaries of literature to supply themselves with copies of the new *Year Book of Prayer*. The autumn months bring presbyterial gatherings at which these should be on view, so that all may be prepared to begin promptly with the new year to meet daily with our missionaries "by way of the Throne."

The first endowment for a bed in the Denny Hospital, Hoshyarpore, India, has been provided by the Utica Branch. Dr. Dora Chatterjee writes that some of the beds are supported by annual contributions, but this is the first one to be endowed.

From Northern New York.

The Semi-annual Meeting of the Society of Northern New York will be held in the Presbyterian Church, Mechanicsville, N. Y., Thursday, October 11, 1906. Trolleys run every half-hour from Troy and Albany; from Saratoga and Glens Falls every hour. Mechanicsville can be reached by train from Albany and Schenectady. Any delegates unable to make train connections will be entertained over night by sending their names to Mrs. M. L. Griffin, Mechanicsville, N. Y., not later than October 6. Further information will be sent to the secretaries of all the auxiliaries.

When this issue of Woman's Work is read Dr. Rodgers will, with his family, have reached Manila. Our prayers should follow him as he once more begins his work in the city, that God's blessing may be abundantly poured out upon him and his work.

Miss Stocking will have been a month on her journey to her chosen field of work—Persia. We are sure all will follow her with prayerful interest on her journey and as she begins her work. Miss James also will be traveling towards India. These, our fellow workers, should be much on our hearts and in our prayers during these coming winter months. Mrs. Weber is home for her well-earned rest. We regret she is too far away for us to have the pleasure of greeting her at the coming meeting but later, we trust, all will have an opportunity of hearing from her of her work in Africa; and from Mrs. Silsby also the tidings from Central China Mission which she is prepared to share with us.

One after another the veteran workers of our Society, those who have borne the heat and burden of the day, are being called to their reward. Our friend and faithful fellow-worker, Mrs. J. H. Dennis, fell "on sleep" the first week in August. We shall all miss her from her place on the Executive Committee, from our annual gatherings, but, specially, shall we miss her voice in prayer, which so often led us to the Throne of Grace. We are asking, "Who will feel called to take up the work she loved so well and only at her Master's bidding laid down?"

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE work of the year really begins in October,—indeed, many societies do not hold regular meetings in the summer months at all. It is to be hoped that this October will see greater activity than ever before in every auxiliary. A special appeal is being made this year for the deficit of General Assembly's Board of Foreign Missions, as well as for our stricken sister Board in San Francisco. Let the response be quick and generous.

IT seems superfluous to remind societies of the books of the Mission Study series, but the new volume, *Christus Redemptor*, is especially interesting and worthy of serious attention. Do not, however, regard the Mission Study lesson as a *substitute* for the regular monthly topic,—"these ought ye to have done, and not to leave the other undone."

THE new *Year Book of Prayer* is ready for distribution. As last year's sales were unprecedented in the history of the *Year Book*, it is to be hoped that this year's will totally eclipse those of last year. Nothing keeps us so closely in touch with our representatives abroad as communion in prayer *with* and *for* them. We only *half* support our missionaries when we pay their salaries.

LET the synodical meetings be largely attended this autumn,—give them your presence, your hearty support, your warm enthusiasm and your earnest prayers. Hold up the hands of your officers lovingly and loyally,—they need you, your help, your allegiance. You, yourself, unless you have attended them, can have no idea of the spiritual uplift that you receive in this face-to-face, hand-to-hand contact with those deeply interested in the welfare of the Kingdom. Put this question to yourself,—"Can I *afford* to stay at home from my synodical meeting?"

ILLNESS has come to several of our most industrious and capable officers of the Board,—bereavement, also, has visited the home of at least one who is dear to you all. Will you not pray very tenderly for these stricken ones, that health may come to those who are afflicted in body and that comfort may be given to her who mourns her well-beloved husband?

From San Francisco.

Legal headquarters Calvary Church, corner Fillimore and Jackson Sts.

A MISSIONARY Tea was given by the Occidental Board at Calvary Church, and about twenty-five missionaries who were *en route* for the Orient were present. Talks were enjoyed from some who have given many years of service, and also from new recruits. All seemed happy and hopeful. One missionary was from the Cumberland Board and one from the Reformed Church—all Presbyterians.

MISS LILLIAN TAYLOR, our own missionary, will sail on the *Korea* Sept. 4, and as soon as she arrives in Shanghai will become the wife of Rev. Clarence Herriott, who has been in China for three years. At our public meeting Sept. 3, held in Union St. Church, Oakland, Rev. D. E. Potter, pastor, a farewell reception will be tendered Miss Taylor in the afternoon.

ELIZABETH BEATTY, M.D., of the Irish Presbyterian Church, remained for a few days in Berkeley. She goes to China at her own charges as medical missionary, to join the band of noble workers from Britain who have given many years to the work in Manchuria.

OUR Presbyterian House stood for much, but it stood for a special interest, too—the comfort and safety of our missionaries and rescued girls who are not safe from danger now. Highbinders cannot forget the money value of some of the recent rescues, and hide in the hedge which lines the path to our temporary refuge. A patrol to guard the place will be necessary at once; so we grow impatient for safe headquarters again, and grateful to those who are trying to help us raise the money necessary to build. From various sister Boards come cheering words of their efforts to help us. Gifts from friends will be reported soon by Mrs. L. A. Kelley, who has made personal appeals.

Beloved friends, members of the "Woman's Foreign Missionary Society," with Philadelphia as its center, once the foster-mother of the "California Branch of the W. F. M. S.," we were grateful that you helped us pay for our first Mission House and supported one of our missionaries for a few years. Now, as the "Woman's Occidental Board of Foreign Missions," after earthquake and fire have destroyed our building, your mother heart has quickly planned for the generous sum of $10,000 to help us again in this hour of distress and fear. It is good to feel the sympathy of foster-mother, sisters and friends in our own land and foreign lands, and we in turn sympathize with them when they are afflicted—a round-the-earth bond which nothing can sever.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

SOCIETIES responded so promptly to the call for aid in rebuilding the Occidental Rescue Home that four-fifths of the pledge was in the hands of the treasurer when the first quarter closed. The treasurer reports an advance of 50 per cent. in the regular contributions for the same quarter. "There is that scattereth, and yet increaseth."

MISS EULA VAN VRANKEN is on her way to Lakawn, Laos, in company with Dr. and Mrs. Peoples. This will remind our societies that there is a new name to add to the prayer list, another missionary in the Laos, and will also bring to mind the pledge of 10 per cent. advance so enthusiastically made by the delegates at the Annual Meeting for Miss Van Vranken's salary.

STUDY CLASS work is making excellent progress in the hands of our new secretary, Miss Goss. Eight interdenominational classes ready in Portland to begin work October 1, and to continue for eight consecutive weeks. As good

work is in progress also in the Sound societies. The demand for literature along this line has not slackened during the vacation period, indicating that many societies continued their sessions through the summer months.

THE literature department is supplied with the latest leaflets. Send for *The Passing of the Occidental Mission Home* and *The Evolution of the Chinese Slave Girl.*

ARE you still confused over Special Objects? Then get *The New Plan of Special Objects.* which is the latest utterance of the Board of Foreign Missions on this subject. Orders should be sent to Mrs. E. C. Protzman, 365 13th St., Portland, Oregon.

THE monthly letter from headquarters will be resumed beginning October 1. Any society not receiving a copy will please notify Mrs. J. V. Milligan, giving the proper address to whom letters should be sent.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for August, 1906.

[PRESBYTERIES IN SMALL CAPITALS.]

CATAWBA.—Charlotte, 7th St., 2; Concord, Westminster, 1; Huntersville, 1.50; McClintock, 1; Poplar Tent, 75 cts., $6.25

CINCINNATI.—Cincinnati, 1st, 15; 2d, 46.21, C.E., 15; 3d, 31.50, C.E., 15; 5th, 1; 7th, 55; Avondale, 92; Central, 3; Mohawk, 15, King's Messengers, 12, Travelers, 16, Light Bearers, 10; Mt. Auburn, 75; North, 5; Sabbath Day, 10; Walnut Hills, 100, Humphrey Bd., 20; College Hill, 6.80; Evanston, 8; Glendale, 10.37; Lebanon, 2; Linwood. 12; Montgomery, 2, C.E., 3; Norwood, 11; Pleasant Ridge, 10.89; Pleasant Run, 7; Wyoming, 17.45, No. 2 Aux., 8, 635.22

HUNTINGDON.—Irvona, Buds of Promise, 7.50

HURON.—Chicago, C.E. Jr., 2.50; Fostoria, 6.25; Huron, 1, C.E., 3.37; Milan, 4.35; Monroeville, 6; Norwalk, 11; Sandusky, 8.73; Tiffin, 3, 46.20

PHILADELPHIA NORTH.—Jenkintown, Grace, C.E., 5.00

REDSTONE.—New Salem, C.E., 10.00

MISCELLANEOUS, 15.00

Total for August, 1906, $725.17
Total since May 1, 1906, 18,888.73

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Rebuilding Fund Occidental Home, $6,052.82

Non Nobis Bd., Washington, Pa., sent $75 for a "mule" for Mrs. W. C. Johnston, Africa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the Month Ending August 20, 1906.

ADAMS.—Thief River Falls, $2.00

BLOOMINGTON.—Bement, 17, Mrs. Wm. Camp, 150, C.E., 50; Bloomington, 1st, 31, C.E., 8.75; 2d, 61, C.E., 20; Champaign, 150, C.E., 30; Colfax, 10; Danville, 1st, 50, C.E., 25; Bethany, 2; El Paso, 6.70; Lexington, 16; Mahomet, C.E., 2; Mansfield, C.E., 32.27; Minonk, C.E., 30; Onarga, 5; Paxton, 22; Philo, 10.70; Pontiac, 15, C.E., 15; Prairie View, 7.50; Tolono, 18.60; Urbana, 2.30, C.E., 30; Watseka, C.E., 5, Jr. C.E., 5; Waynesville, 5; Wenona, C.E., 9, 841.82

CAIRO.—Herrin, C.E., 1.25

CEDAR RAPIDS.—Cedar Rapids, Olivet, C.E., 1.25; Westminster, C.E., 5; Clinton, C.E., 10; Marion, C.E., 25; Scotch Grove, C.E., 1.25; Vinton, C.E., 5, 47.50

CHICAGO.—Sale of Laos curio, 5; 4th, 150, Mrs. C. H. McCormick, 2,000; 6th, C.E., 10; Hyde Pk., Mrs. H. V. Freeman, 5; 10th, C.E., 24.30; Evanston, 1st, 1, C.E., 25; Kankakee, C.E., 5.40; Lake Forest, Steady Streams, 20; Waukegan, 21, 2,266.70

DENVER.—Denver, 1st Ave., 4, C.E., 13.45, 17.45

DES MOINES.—Des Moines, Westm'r, 1.75

DUBUQUE.—Coggon, 1; Cono Center, 5; Hazleton, 2; Hopkinton, 5; Independence, Ger., 5; Lansing, 1; Manchester, 50 cts.; Maynard, 1.50; Otterville, 1.40; Pine Creek, 3; Sumner, 1.50; Volga, 4.25; Unity, 5.50, 36.65

DULUTH.—Glen Avon, 8.95

GUNNISON.—Delta, 2.50; Leadville, 7 C.E., 5; Salida, 4, 18.50

INDIANAPOLIS.—Bloomington, 9.95; Indianapolis, 2d, Mr. Wm. S. Hubbard, 296.33, 306.28

IOWA.—Bloomfield, C.E., 75 cts.; Burlington. 1st, 13; Fairfield, 40; Ft. Madison, 5.65; Keokuk, Westm'r, 30.72, Golden Rule Bd., 10.90; Lebanon, 5; Martinsburg, 2; Mediapolis, Bd., 5; Milton, 2.50; Mt. Pleasant, 22.35; New London, 1.50; Ottumwa, East End, 8.50, C.E., 6.40, 154.27

KALAMAZOO.—Kalamazoo, North, 3.00

LAKE SUPERIOR.—Menominee, 2.00

MANKATO.—Jackson, 6.05; Kasota, 4.10; Le Sueur, 10; Mankato, 25; Pipestone, 4, C.E., 5, 54.15

MILWAUKEE.—Manitowoc, 5.83; Milwaukee, Calvary, 15.20; Immanuel, C.E., 5; Westm'r, 2.50; The Misses Jervis, 50; Racine, 5, Y.W.S., 1.89; Waukesha, 5, Jr. C.E., 2, 92.42

MINNEWAUKON.—Bisbee, 10 00

MONROE.—Tecumseh, Circle, 3.20

OMAHA.—Colon, 3.50; Craig, 1.50; Omaha, 2d, 2.20, 7.20

PEMBINA.—Crystal, C.E., 4; Langdon, C.E., 1; Neche, C.E., 4; Osnabrook, C.E., 10, 19.00

PEORIA.—Lewistown, 10; Toulon, Elmira, 40, 50.00

PUEBLO.—Cañon City, C.E., 10; Colorado Springs, 1st, 100, C.E., 22.50; 2d, 2.75; Florence, 5.90; Las Animas, 2.50; Pueblo, 1st, C.E., 12.50; Mesa, 14.05; Westm'r, 7.50; Rocky Ford, 11.25, C.E., 2.50; Victor, C.E., 5, 196.45

ST. PAUL.—St. Paul, Dayton Ave., 13.35, C.E., 25.75; House of Hope, 73.50; Merriam Pk., C.E., 4.50; Stillwater, Albright Bd., 6.25, 123.35

SCHUYLER.—Prairie City, 14.00

WATERLOO.—Cedar Falls, 13.64; Grnndy Center, 6; Marshalltown, 5.50, 25.14

Total receipts for month, $4,303.03
Total receipts since April 20, 20,578.70

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1906.

* Indicates Summer Offering.

BINGHAMTON.—Nichols, 1.84; Owego, 22, $23.84

GENEVA.—Geneva, 1st, Jr. C.E., 10.50; North, 6.25; Naples, *5; Oaks Corners, 7.50; Seneca Falls, 25.23, C.E., 15; Shortsville, C.E., 15, 84.48

HUDSON.—Florida, C.E., 20; Hamptonburg, Ch., 9; Milford, Pa., 12.50; Washingtonville, 25; Westtown, 25, 91.50

LONG ISLAND.—Cutchogue, Bd., 15; Middletown Ch., C.E., 5, 20.00

NASSAU.—Glen Cove, 10, *10; Jamaica, 18, *12, *special*, *25; Northport, C.E., 6.25; Springfield, 3.50, *1, 85.75

NEW YORK.—Ch. of the Puritans, 10; Madison Sq., 540; Rutgers, King's Messengers, 80, 630.00

UTICA.—Clinton, One Member, 25; Kirkland, 10; Little Falls, Five Ladies, 25; Lowville, 20, S.S., 1.82; Oriskany, 5; Utica, Bethany, 128, Infant Bd., 62; 1st, 125; Mem'l, Do Good Bd., 5; Olivet, 12; West Camden, C.E., 5, 423.82

Total, $1,359.39
Total from April 1, 28,860.58

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending August 24, 1906.

CIMARRON.—Enid, $10.00

EMPORIA.—Conway Springs, 2.45; El Dorado, Jr. C.E., 5; Newton, 5, Jr. C.E., 7; Peabody, 44; Wichita, 1st, 81.60, Girls' Club, 4.50; West Side, C.E., No. 1, 5, 154.55

SOLOMON.—Culver, 20 cts.; Delphos, 3, 3.20

WASHITA.—Ardmore, 6.90; Haileyville, 2.40; Tishomingo, 2.30, 11.60

MISCELLANEOUS.—Interest on Average Deposits, 5.45

Total for month, $184.60
Total to date, 3,161.96

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JUN 15 1986

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